

# ATLANTIS

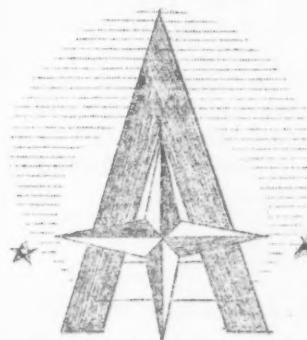
## A JOURNAL OF RESEARCH

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THE ORGAN OF THE RESEARCH CENTRE GROUP

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In this issue we publish the Introduction to the "Mystery of Water" by Hugh Soar whose "Demonology and Disaster" appeared a year ago.

We would remind readers that we are always pleased to publish articles on any aspect of the matters that interest us: Ancient Civilisations, Cosmic Disasters, Space Travel, etc, provided that the approach is objective and factual. Considerable latitude is allowed in the expression of views provided that the basic tenets of the material do not involve a denial of the possibility of any or all of the subjects mentioned above. Articles should be short, from 350 to 700 words if possible, giving references where needed.

This issue will reach readers just before Christmas. We would like to wish them all, wherever they may be: "A MERRY CHRISTMAS AND A HAPPY NEW YEAR."

ATLANTIS is published every second month. The subscription is 13/- at home, 13/6 abroad and \$2.00 in North America.

WHY NOT GIVE A SUBSCRIPTION TO  
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A CHRISTMAS OR NEW YEAR GIFT





**AN ENGLISH POINT OF VIEW - I**

by E.H. Nutter

On opening my September copy of ATLANTIS I was very pleased to see an article by Mr. Robert A. Bradley.

His long silence had almost led me to believe that he had given up the whole matter of Hoerbiger in disgust, or (*mirabilis dictu*) had been converted! However his article shews that he is still the old Bradley and very much UNconverted, so I must do my best to reply once more on Hoerbiger's behalf.

Centre of Gravity of Solar System

While the C.G. of the Earth-Moon mass is not at the centre of the Earth, is there any evidence that the C.G. of the Solar System is not approximately at the centre of the Sun? Owing to the large mass of the Sun compared with the rest of the Solar System, surely the perturbation of any one Planet will be compensated for by a movement of another to bring the whole system back into equilibrium? It is under such circumstances that suitable conditions for Moon Capture might occur.

Centre of Gravity of Earth-Moon Mass

The off-centre C.G. of the Earth-Moon Mass will make its presence felt as the Moon approaches the Earth, by the increased severity of Tidal Movements on the Earth. As the lunar month gets shorter the severity of earthquakes, etc., will increase until a maximum is reached, when the lunar month and terrestrial day are the same and the Earth starts to revolve round the Earth-Moon C.G.

Once this change of centre of rotation has taken place the earthquakes will subside until the Moon approaches Roche's Limit and starts to break up.

The break-up itself will have little effect on the Earth-Moon C.G. because the debris will tail out along the periphery of an ellipse with one of its foci at this point until it forms a complete ring. Only when this ring of debris has approximately the same density throughout will the C.G. gradually move back towards the centre of the Earth.

The falling of the debris to Earth will be a long drawn out affair (c.f. Saturn's Rings) and it will NOT be distributed evenly over the Earth's surface. But even if it were, I do not see why the Earth should stop revolving.

#### Capture of a New Moon

Here I agree that the change of Earth-Moon C.G. is sudden and the Earth will be convulsed with earthquakes and floods at the time. But it must be remembered that after the Capture the Earth-Moon C.G. will move round the Earth's centre only once every lunar month and the tides and earthquakes will soon subside to their present level.

#### Approach and Withdrawal

Of course it is possible for another planet to approach the Earth and then withdraw; in fact this must have occurred many times before each occasion of Moon Capture, as the latter can only occur if the relative speed of the two bodies is sufficiently low. Moon Capture is a chancey business and this accounts for the fact that there have been at the most ten captures within the last 2,000,000,000 years or so.

#### Mythological Evidence

I am no mythologist and so cannot produce chapter and verse, but I have seen more than one reference to a "Star" falling into the sea and the appearance of a "New Evening Star."

#### Creation of New Moons.

One thing is as certain as anything can be and that is that the present Moon, whenever it arrived, did NOT originate in the Earth. Its size, density, obliquity, orbital plane and lack of rotation all militate against this.

So once more Mr. Bradley and I are at variance and I am beginning to wonder if he will EVER see the Light!

AN ENGLISH POINT OF VIEW - II by L.C. Suggars
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Having read Robert A. Bradley's article in the Vol.8 No.6. issue of Atlantis, one is lead to think that his.

universe is not the one with which we are familiar, whether we be disciples of Hoerbiger or not.

Hoerbiger does not conjure moons up out of nothing - suddenly. They have been formed as the rest of the solar system has been formed and at the same time. Like the rest of the solar system they have their orbits which have been ceaselessly modified since the commencement of time, and each modification, whether it results in capture or not, causes a re-adjustment in the equilibrium of the solar system as a whole.

Rather naturally owing to the age of our solar system, moons are not being captured every day of the week but their small brothers, the meteors, and meteorites (the debris of the solar system) are being rained down on to this earth and on to all the planets, in a ceaseless shower every minute of the day and night. From time to time a larger chunk of debris arrives and becomes "news" because of the damage it does but who is to say that it is not a "moon that crashes upon the surface of the planets?" This process will go on until the end of time or until the gradual sweeping of the solar system by the planets clears all the debris away. This debris cannot be dismissed as being of no consequence in the adjustment of equilibrium because its estimated mass is enormous and again, who can say that some of the very small planetismals will not be swept up and captured as moons by the earth in the process? For instance today (28th September) the Coventry Evening Telegraph reports that "Mr. Alexander Mebane, a New York meteoriticist, said that it is logical to assume that there are natural satellites circling the earth, and if one could be discovered it might serve as a natural space station."

If our moon is not to disintegrate finally and come down in a shower of debris, then someone should tell Saturn that it has obtained its rings under false pretences.

CAPT. ROBSON'S DISCOVERY

He Finds a New Island in the Atlantic and on  
the Island Some Curious Remains.

New Orleans Picayune

Contributed by Arthur Louis Joquel II

Yesterday the British steamship Jesmond, Capt. Robson, arrived at this port from Messina with a cargo of fruit. He says that when about two hundred miles to the westward of Maderia his attention was called to the singular appearance of the sea. The water had a dark, muddy look, and was covered with dead fish as far as the eye could reach. They were of several species, among them being noticed mullet, cod, and bass. Soon after entering this field of dead fish he observed a faint smoke on the horizon nearly ahead, on the course of the vessel. Early next morning the captain was awakened by the second officer and informed that land had been sighted in the course of the steamer. He was greatly surprised at this information, knowing that there was no land in this part of the Atlantic. Upon going on deck, however, he found that the report was correct. The dim outlines of an island, broken by mountain peaks, were visible even without the use of the glass. Above it hung a cloud of smoke. The water was more turbid than on the previous day, and the shoal of dead fish thicker. Capt. Robson deemed it advisable to take soundings, not expecting, however, to get bottom, as the charts show a depth of from 2,000 to 3,000 fathoms in that portion of the Atlantic. For some time the sounding was without result, but suddenly the line brought bottom at fifty fathoms. When about four leagues distant from the island the Jesmond came to anchor in seven fathoms of water. The island was located 28 degrees 40 minutes west, 25 degrees north. Capt. Robson determined to make an examination of the strange land, and the yawl was lowered and the captain and one of his officers were rowed to the island. A landing was effected on the low coast of the western border, where a convenient harbor

was found for the yawl. The captain and several of the crew, with some difficulty, ascended the declivity.

The promontory seemed several miles in length, and joined an extensive tableau, which sloped gently back to a chain of mountains at a great distance off, from which rose light columns of smoke. The surface of the ground was covered with pumice-stone and volcanic debris, and entirely destitute of vegetation. It was a desolate scene, where not a single living thing was to be perceived. The captain and his companions started on a tour inland, but soon found their progress impeded by yawning chasms. It was therefore determined to return to the beach and inspect the island from that side. While examining the base of the cliff where the rock was fractured and twisted as if by some tremendous convulsion, and disclosed a bed of breccia, a surprising discovery was made by one of the sailors. On thrusting the prong of a boat-hook into the loosened mass of gravel, he dislodged a stone arrow-head. Excited by this incident the search was continued, and other articles of stone were discovered. A large excavation was made, and it was ascertained that the opening led between the crumbling remains of what must have been massive walls. A number of articles were exhumed, such as bronze swords, rings, hammers, carvings of heads and figures of birds and animals, and two vases or jars with fragments of bone, and one cranium almost entire. The most singular thing brought to view was what appeared to be a mummy, contained in a stone case. It was so incrusted with volcanic deposits as to be scarcely distinguished from the rock itself. Much difficulty was experienced in dislodging the sarcophagus, which was finally taken out whole and, with the fossils, transported to the steamer.

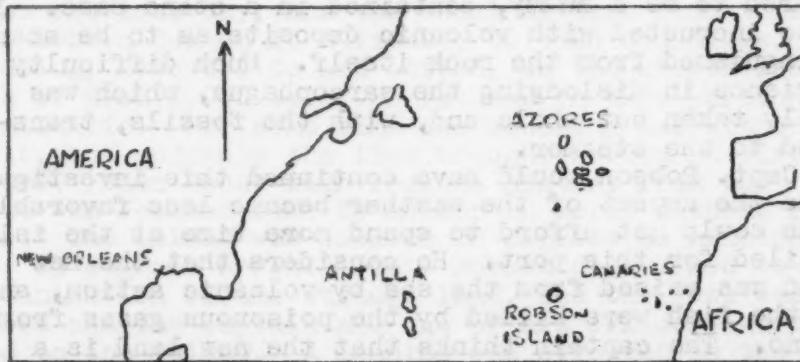
Capt. Robson would have continued this investigation, but as the aspect of the weather became less favorable, and he could not afford to spend more time at the island, he sailed for this port. He considers that the new island was raised from the sea by volcanic action, and that the fish were killed by the poisonous gases from the volcano. The captain thinks that the new land is a section of the immense ridge known to exist in the

Atlantic, and of which the Azores and Canaries are a part. He took pleasure in exhibiting the fossils and curious articles of which he was the fortunate finder. The carved heads are in the Egyptian style of sculpturing, being distinguished by the veil or hood which characterizes Egyptian figures. The urns and vases are spherical with large mouths, and upon them may be discerned inscriptions in hieroglyphics. The edges of the axes and arrow or spear points are blunted and jagged. The sword is a straight weapon of bronze, with a cross-hilt.

"That is the mummy," remarked the captain, pointing to that the reporter had taken to be a long block of stone. Scrutinizing closely the lidless case, the outlines of a human figure could be traced through the coating of scoriae and pumice. It will require careful handling to remove the coating. Capt. Robson proposes to present the relics to the British museum at London upon his return to Liverpool.

The Odebolt Reporter,  
Odebolt, Sac County, Iowa,  
Friday, 28 April, 1882.

(Can any reader give further information on this matter? Its situation would make it due west of the Canaries and due south of the Azores, and almost exactly 40 degrees East of the position of Antilla as fixed by Toscanelli. The attached map gives an idea of the positions.)



**THE POLES, PROPHETS AND PYRAMIDS**  
by Firth Scott

Chapter II

THE CULT OF THE DRAGON

The appearance of the Dragon as an item of ornamentation is to most people an indication of either Chinese or Japanese origin.

As an emblem, as well as a decorative motif, it has from time immemorial, been used by both those peoples. It may therefore be claimed for it that it has an antiquity as great as that of any other symbol known the wide world over.

Yet side by side with this vast and immeasurable antiquity it ranks in China to-day as so completely a part and parcel of everyday existence as to present, to western mentality, the inexplicable paradox of being at one and the same time, an ordinary commonplace in the artistry of the vernacular, and the most profoundly sublime symbol in all the range of their abstract and religious mysticism.

Its actual significance to the ordinary Chinaman is difficult for any one of western civilisation to grasp, the more so when public manifestations of rejoicing resolve themselves into processions which consist, almost entirely, of enormous dragons fashioned out of painted fabrics, and extended in length in accordance with the number of men participating.

The men themselves are invisible, except for their feet, for they walk within the folds of the fabric which they support above their heads on bamboo framework.

On an occasion when such a demonstration was made by immigrant Chinamen in a British community, the clearest explanation obtainable as to what the dragon implied - it was over a hundred yards in length - was expressed in current pidgin English as "He allee same all allee time."

Is it stretching the law of probabilities too much to suggest that this phrase, interpreted in the light of

western mentality, signifies nothing more nor less than the unchangeable and unsolvable mystery of the Eternal?

But although it is generally regarded as distinctively Chinese and Japanese in its recognition, the cult of the dragon, as later excavatory research has shown, is not limited to those peoples. In his "Animal Style in South Russia and China," Rostovtzeff asserts "the Chinese dragon is no more familiar to China than to Mesopotamia, especially Assyrian art, and to the Persian-Ionian art in South Russia."

Following the same author's observations in regard to the archaeological remains in South Russia and adjacent regions, of which little is generally known in western Europe and less is likely to be in the future, unless there is a radical change in the local political atmosphere, it is pointed out that at a certain, so far undetermined, period quite a new form of animal style suddenly appeared.

"There are no connecting links," he wrote, "between the civilisation of which one of the leading features is this style, and the earlier archaeological material of South Russia. These earlier finds in this vast area ... are separated ... by many hundreds of years and no one artistic motive in them can be regarded as a source of inspiration for the peculiar animal style of these later periods ... The art appears with all its peculiarities and without any preparation, without any precedents, in South Russia - a highly elaborate, ornamental animal style, which certainly had had behind it centuries of evolution at the time when it appeared in South Russia ... Now precisely to the time of the Scythian domination in South Russia belong scores, if not hundreds of well dated, rich princely graves which were excavated by Russian archaeologists ... scattered all over the steppes of South Russia ... on the Kuban River, on the middle Don, the Dnieper and between the lower Don and Dnieper and in the Crimea ... east as far as the river Ural and to the west as far as Bulgaria, Hungary and Prussia.

All these graves were dug in virgin soil before the burial took place ... in all the graves which had not

been robbed soon after the burial, was found a wealth of precious arms, weapons, utensils of a sacrificial character, jewels, adornments of clothes, carpets, etc. There was a fabulous profusion of gold and silver in all of them."

In parallel to this sudden appearance in South Russia, of a definite cult of decorative or emblematic art, the Sculptured Stones of Scotland may be named.

Seemingly without any preparation, without any precedent, as Rostovtzeff says in regard to South Russia, there appeared, scattered over the land in the north-east of Scotland, similar examples of "animal style." The examples illustrated in the previous chapter, purely geometrical in character, by no means exhaust the variety of designs available - there is an array of animal forms, dexterously graved with a certainty and vigor of artistry which makes them not only naturalistic in form but definitely cultural in treatment.

Here are two examples, one from a stone illustrated in Stuart's work and located as from Grantown, Inverness, the other from an ancient Chinese bowl given by Rostovtzeff as emphasising his contention.



Whilst not being identical either as regards the animal represented or the detail of the technique, it will yet be manifest that the sculptor of each was embodied with the same sense of the naturalistic and showed

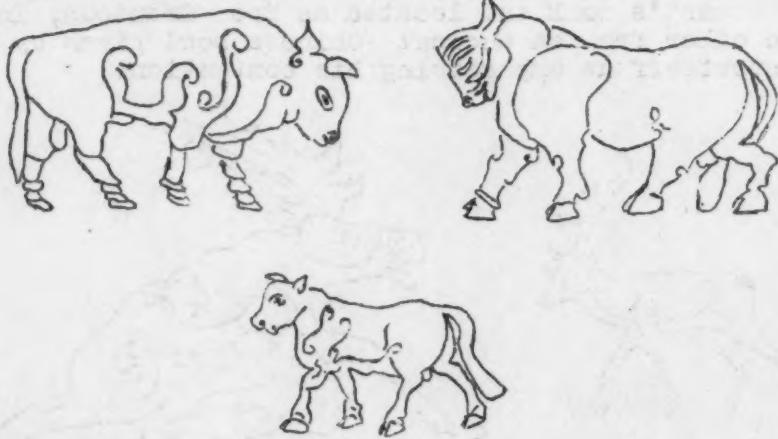
method, motif, and treatment sufficiently alike to point to a common centre whence their culture had radiated.

Were these two examples all that could be quoted, they would be arresting but perhaps not completely convincing.

But there are others.

The three examples of bulls have been taken, one from the "Sculptured Stones of Scotland," the second from Edmond Pottier's "L'Art Hittite," - a mural sculpture from the ruins of Carchemish and therefore within the area of Mesopotamia, to which Rostovtzeff referred - and the third (from one of the Ashur - nasir - pal stele in the ruined palace of Nimrud) Assyrian.

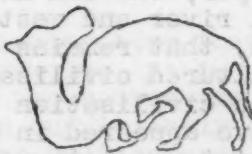
They are thus from centres widely separated in point of distance, but still more widely separated in point of time. Yet it is contended that here again there is sufficient similarity in method, motif, and treatment certainly to indicate a common centre whence the culture they evince radiated.



There would thus appear to be a definite eastern bias in the Scottish cult, and this is further emphasised by the appearance on stones, found at various parts of

the country, bearing animal designs of unmistakeable eastern type. Notably is this the case with two representations of camels.

Although weather-worn and only now legible in outline, there is yet sufficient artistry in the drawings to show a close familiarity with the animals depicted. These are unquestionably the northern or Bactrian camel and not the modern Arabian, a point of some importance in regard to their antiquity. The provenance is quoted as Canna, for the one, and Meigle in Perthshire for the other; this again is of some importance in regard to the question of antiquity.



Admitting the value of these examples as possible clues to the eastern origin of the cult, the question naturally arises from the cultural evidence discoverable, whether some indication of that locality cannot be deduced.

It is necessary, in approaching this side of the problem, to bear in mind that ten thousand years ago the terrestrial configuration of north-western Europe was considerably different from what it is today.

The present North Sea was not then in existence, nor had the Atlantic broken into what is now the Baltic. Jutland was therefore more extensive than the present peninsula.

There was thus an uninterrupted land route from what is now Britain eastward to the Caspian, the locality postulated in an earlier work ("This Reeling World") as the probable habitat, during the glacial period which culminated along the 50th parallel of latitude, of the race which later became the originators of the megalithic cult.

If this were so - and the fact that the zone of the

cult monuments from Ireland to Japan, lies between the 45th and 55th parallels of latitude, tends to confirm it - then it would be in the area extending north of the Caucasus Mountains and from the Caspian to the northern shore of the Black Sea, that such a concentration might reasonably be expected to have occurred when again the intensity of glacial conditions was renewed.

It may be only a coincidence, but the terrain indicated by Rostovtzeff where there are evidences of the sudden emergence "without any preparation, without any precedents", of an entirely new and inexplicable cult, is within the area mentioned. It was also along the valleys of the Dnieper, the Don and the Kuban rivers, east as far as the Ural river and west as far as Bulgaria, Hungary, and Prussia, that remains have been found of an earlier and less cultured civilisation.

For one civilisation to have died out and for another to have appeared in its place without any indication of an intermediate period of development is exactly such a happening as might be inferred from a descent of the ice line.

Arctic conditions would, as the projection of the curve of the second rotation demonstrates, have continued, at the limit of the advance, for some thousands of years.

During that period tribal and cultural communities, forced to commingle within a restricted area, would inevitably bring about a cultural variation out of which a new cult, based on those principles which were common to all, could scarcely fail to evolve.

The main stellar objective of the megalithic peoples, as is demonstrated in a subsequent chapter, was the circumpolar stars. Boötes, the Plough, Cepheus and Cygnus, were closely observed and, as the monuments reveal, recorded.

At the termination of the glacial, and the dispersal of the megalithic cult, Vega in Lyra reigned, giving place later to Hercules, "the Man," of the ancients, which in turn gave place to the Dragon.

From the mental evolutionary standpoint, the approach, and subsequent emergence, of the Dragon as the

constellation of the pole star, was of the greatest importance, second only in cultural significance to Boötes, the polar constellation of the previous glacial, culminating B.C.40,000.

Although it does not appear to have been anywhere, even in Asia, definitely realised and located until the constellation of the Dragon - the Al Thuban of the Arabians - was approaching the position of the polar group (about B.C.6,000) the pole of the ecliptic as now determined, is situated within the first and chief fold near the head of the serpent - like form of the constellation. But the star which was the pole star immediately prior to the present Polaris is well down towards the end of the tail.

As it was round this particular star that the entire constellation would appear to revolve, it is not difficult to understand how the men who reared the Sculptured Stones in Scotland, and were in sufficiently high latitudes for the pole star to appear well towards the zenith, pictured it as a writhing serpent.

The following sketches show three representations of the constellation: (1) from a modern star-map, (2) from an ancient print, (3) the archaic form.



**THE MYSTERY OF WATER**  
Introduction

Whether we peruse and attempt explanation of ancient mysteries, or endeavour to plumb the depths of complicated initiation rites; whether we are concerned with the intricacies of comparative religion, mythologies, or with

the shells of legend, or the living folk-lore, the striking commonality that must impress itself upon a student, between all these loosely linked phenomena is the paramount part played by water. Water, it seems, is the primal life giving force. The element which surrounds the primal hill. Whether we believe that myth is history, and that events of vast, all encompassing destruction have been handed down to us in the form of these ageless stories, or whether we seek a psychological interpretation of certain conceptions, and look for archetypal forms, the road of research leads us unfailingly back to a common starting point. The references to water are so many, and so varied in the literature and stories that form our knowledge of the ancient mysteries, that it would be simple to fill a book with examples. This book could then have been entitled, 'The Importance of Water'. It would be facile to quote a hotch-potch of data that, whilst impressive in itself, would go no further in explanation of the underlying motive, than to shew that, rooted in religions is a deep distrust of this element. The undeniable facts to be gleaned from a study of water associations are, I believe, that such rites as are bound up with it, are directly responsible to the Great Inundation, when water threatened the very flame of life upon this planet.

The geological evidence for the Flood has been posited elsewhere, and I do not propose to add to the numerous examples of littorals, calcareous deposits and strandlines, inland seas, saline lakes, water deposited debris, water moved erratics, etc, known to exist. Such arguments are outside the scope of this book. It is the belief of those who are convinced of the very real existence of the Great Inundation that indelible marks have been left upon civilisation by its former presence, and that through the ages such marks have been perpetuated by the inclusion in mysteries and religions, of the supernatural powers attributed to water.

Primitive organised society, and individually, primitive man, was accustomed to seeking, or advancing, explanations for the natural phenomena surrounding the tribal encampment. Fetishism, or the worship of natural

objects, including we may suppose, rivers and water containing declivities, is as old as 'homo-sapiens' himself. The river, if it were subject to periodic rises, was influenced by its tutelar deity, to whom, once the importance of water was realised, propitiatory acts were made, and sacrifices were occasioned before, and to ensure that, the rise did in fact take place. There is no doubt that in these circumstances some form of sympathetic magic was employed, and it is a reflection that primitive man, whose economy must at those times have been very much a hand to mouth affair was capable of, or made capable of providing for a 'magician', or, as he later became, a priest/king, to ensure that the natural cyclical occurrences, such as the renewal of fertility, the periodic inundations, and the sun's heat, should continue. The spirits of the water are those that most interest us in our study of this particular subject however, and it is almost certain that some of them at least must have eventually taken on the form of local 'gods' of some prominence, depending upon several factors, not the least of which must have been the particular location of the river, and the site from which the tribe, or party of men came. Some would by the natural course of events have been thought of as demons, for the difference between a god and a demon in the mind of primitive man is at once a difference of degree. Some gods, in ancient religion had a dual personification as demons. Primitive man was far too concerned in his quest for food to bother unduly about distinctions of ethics, between evil and benevolent forces, as we recognise them today. Yet, underlying the essential character of these deities is their constant association with the element of water. The forms in which they have been depicted are at once peculiar and distinctive. They are represented for example, in the lowland areas of Scotland, as water horses. In certain river areas of England, they are known by individual names. Peg Powler of the river Tees, Peg O'Neill of the Ribble, whilst in countries outside these shores, the representations are in the form of evil symbolical forms. In Brittany the evil spirits of the water are known by their appearance as washer women. In Scotland, the washer woman of supernatural appearance is

a form to be dreaded beyond all else, for, unless she is caught unawares, a very difficult feat for a mortal, as folk tales demonstrate, her appearance invariably be-speaks death for the beholder. Some of these demons were imagined in the weirdest possible disguise but, always in their makeup, whether it be the colour of Jenny Green-teeth's dentures, or the sea-weed in the mane of the wild water horse, there is in their makeup, something that stamps them unmistakeably as being at one with their element.

It is the study then of these demons, and the lore that surround them, which will enable us to have a clearer insight into the circumstances that were responsible for their inception. It is a peculiarity of water that, in its place in the structure of a religious system, it invariably plays a dual role. Water is the great life giver. In that role it is playing the part that we should associate with it. It is responsible for the fertility of crops, upon which man, once he had passed from the savagery of paleolithic 'culture', depended for his existence. The primal water deposited silt and slime was the substance from which, in so many mythologies, life was supposed to have originated. From this silt in the Nile Delta, crops arose that eventually enabled the economy of Egypt to support a vast number of people not directly concerned with the production of food. This then is the first facet of the dualism of water. The second is more sinister, it is the association of water with death. Death by drowning is, in many religions thought to entitle the unfortunate deceased to a place in a special underworld. Davey Jones locker in British folk-lore is a recollection of a separate underworld available for the souls of those drowned at sea, whilst the 'soul cages' of the Celtic sea-god Ler, and his son Manawyddan are the places to which the souls of the drowned are also supposed to have gone. Many demons representing the sea in its elemental fury, or the rivers in their floods are supposed as having bodies composed of half fish, half man. These beings, when the superstitions surrounding them are investigated, are found to represent the souls of the drowned, and their appearance

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in certain lands, or in certain islands where extensive flooding is known to have occurred give rise to the belief that they represent the drowned souls of those folk caught by the great flood which drowned both them and their country.

It is the relation then, of these drowned folk, the forgotten representatives of a lost land, to the inundation that overwhelmed them, and the deities and demons which represent both them, and the events that caused their destruction, that we are to discuss.

#### METEORS AS POSSIBLE NATURAL SATELLITES

Mr. Alexander Mebane, a New York meteoriticist, said that it is logical to assume that there are natural satellites circling the earth, and if one could be discovered it might serve as a natural space station.

The advantages of this, he pointed out, would be that, if large enough, the satellite could withstand the bombardment of small meteors which might destroy a man-made satellite.

#### BACK NUMBERS OF ATLANTIS

Of Volume I we are very short of Nos. 1, 2 and 3. Stocks of 4, 5 and 6 are still adequate.

No copies are available of Vol. VII No. 6 of which supplies are exhausted.

Excluding these four issues we can still supply a complete set to the end of Volume VIII at £4.10.0. or \$14 - smaller sets pro rata.

There is no possibility of any of these back numbers being reprinted, once supplies are exhausted nothing can be done.

We are promised Volume 2 of AGES IN CHAOS by Immanuel Velikovsky in the spring. Price (approximately) 22/- or \$3.04 post free.

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